3:Stone E-5 (1945) 1949
SA19 Talamanca SA19
Boruca

SOCIAL, POLITICAL, AND ECONOMIC ORGANIZATION

423 648 **Land Tenure.** The *Boruca* consider the territory in which they live as the property of the tribe at large. Legally, the Costa Rican Government has not yet made a reservation of this section. This is due, perhaps, to the relative remoteness of the area from the towns of the central plateau, and to the very broken nature of the terrain. It may also be [609] partly the result of the hostile attitude of the *Boruca* to any stranger desiring to settle amongst them. No non-Indian has property in this region.

423 311 Each family has from three to five *manzanas* for their own use, often as far as a league (3 miles) from the village. This is their "farm," and is worked continuously until the soil runs out, then a new spot is selected, and the forest cleared to start again. The village, as a whole, 423 has a *manzana* for cultivation for the church. 794 Each individual is required to do his share of [476] work on this land. The Indians go in groups to clear the field and to plant it with corn, rice, beans, and sugar cane. Formerly the church had cattle, but this situation no longer exists in Boruca. When the crops are gathered, they are stored in a special room in the parish house to be kept for the use of the priest on ● [735] his bi-yearly visits, or for the poor when the farming year is bad. Unfortunately, nowadays, this custom is slowly disappearing.

423 311 It is said that up to only a few years ago, the town also had its field, and that there were no individual small farms as there are today. The great number of barren hills which are commonly called "savannas," and which clearly retain the vestiges of former tilled rows (see fig. 10, *e*), serve as silent proof of the authenticity of this tradition, as well as to the Spanish reports of the great number of Indians who inhabited this region at the time of the Conquest. The savannas today are of particular importance to the *Boruca*. Economically, these savannas furnish the roof of the house (see p. 12), and the food for the few animals which these Indians possess. Besides this, they yield a grass that is considered necessary to use in the bath of the new-born child (see p. 20), and a grass which is often used to make *maracas* (see p. 29). Consequently, no one is allowed to fence off the